

CHRISTIAN SECRETARY.

PUBLISHED BY E. CUSHMAN.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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MISSIONARY INTELLIGENCE

From the Baptist Missionary Magazine.

WEST AFRICA.

EXTRACTS FROM THE JOURNAL OF MR. CROCKER.
Visit to Edina and John's River—Mission
School.

18. Edina. Hearing that an American ves-
sel was expected at this place some days ago, I
came down, after having been at Sante Will's
Place about two months. My health, during
most of my stay in the country, was very good;
and if providence permit, I expect to return in a
few days.

Feb. 15. On the 12th inst. Capt. Lawlin ar-
rived at this port, in the ship Emperor, bringing
letters, packages, and goods from America. In
waiting for this vessel, I have been detained at
Edina longer than I anticipated. During the in-
terval, Mr. C. and myself have visited some head
men on John's river, where we never visited be-
fore. Our object was to increase the number of
our scholars. We succeeded in getting some, and
have the promise of more. We are desir-
ous of obtaining as many as possible of the chil-
dren of head men. It will be safer for the boys
themselves. The natives, who are very envious,
and exceedingly jealous of any superiority on
the part of those whom they deem their equals,
will be likely to tolerate this in sons of their
chiefs. It will also be adapted to extend the in-
fluence of our school. These children, when
they are grown up, will have the power, and we
hope be disposed, to extend the light of science
and of the gospel among their countrymen. The
war has lessened our school. The parents liv-
ing in the country, have in some instances been
afraid to let their children remain here. But
more have remained than we could have expected.

25. Sante Will's Place. Came up hither on
Saturday, the 23d inst. Yesterday, being the
Sabbath, Mr. Clarke addressed the people through
an interpreter. We came hither for the purpose
of attending to the study of the language, as
the facilities are greater here than at the colo-
ny.

March 3. Sab. Called the people together
to-day. Sante Will came with a few others.—
Attempted to show them that "all had gone out
of the way," and to point out the way of accep-
tance with God, though Christ. They listened
with some apparent interest.

10. A day or two since, Mr. Clarke, who had
been with me nearly a fortnight, returned to Edi-
na. Had but three natives at worship to-day.
A dead body, in a town about two miles off, is
about to be put into the ground. On such occa-
sions, drumming, dancing, firing of guns and
singing are usual. The head man and many of
the people went to attend the ceremony. Sante
Will came in just now to salute me. His ques-
tion, as he came to the door, was, "You live
well to-day?" Without answering his question,
I said, "You have not lived well to-day, going
off, as you have done, to play on the Sabbath."
I then gave some vent to my feelings, which had
been very much tried by the entire indifference
of the people in relation to their eternal inter-
ests. As I condemned his entire neglect of God's
commands in somewhat severe language, I
thought he would retort in anger. But he did
not. He made some attempt at an apology.—
His excuse was, that he had been called there in
case a palaver should arise, as it so happens
sometimes on such occasions. He afterwards
told my interpreter, that if he had not gone, they
would have called him a "God man," and for-
saken him. He has yet to feel that such a sacri-
fice, if necessary, must be made, or he can
never enter heaven. O that God would send an
arrow of conviction into his soul, which would
not suffer him to rest, day nor night, till he had
given his heart to God!

19. Had several paroxysms of fever within
a few days. Day before yesterday, being Sab-
bath, I felt it my duty to call the people togeth-
er to worship; but being feeble, from the effects
of fever, and knowing the unwillingness of the
natives to attend, I was reluctant to make the at-
tempt. I resolved, however, to try, in the
strength of God, to do something for their eter-
nal welfare, and sent out. The head man, with
several others came, and I was enabled to speak
to them in a way that seemed to interest their
feelings. The head man stopped after meeting,
and said he loved me. He said that these things
were new to his people, and they did not under-
stand them, and he hoped I would call them to-
gether, and instruct them. May the Lord send
his Spirit into their hearts, and make them feel
their need of religious instruction!

20. Yesterday there was such a scene of con-
fusion in town as I never before witnessed. A
quarrel took place between natives belonging to
two different head men, and for a while there was
a prospect that blood would be shed. The parties
were much enraged, drew their knives and
cocked their guns, and took aim at each other.
As they were running round among the houses,
we sometimes came within the range of their aim.
The head men of this town used his utmost ef-

forts to prevent the effusion of blood, and at
length persuaded the parties to hold a palaver.

Conversation with a head man—Grigri supersti-
tion.

23. Had some conversation with the head
man to-day, on the vanity of his grigris. But
he is very much under the power of superstition.
He said that his god and our God were differ-
ent; that his grigri was in the place of God to
him. I told him that his grigri was nothing but
a stick, and could do nothing; that if he looked
to God for help, God would help him; but if he
looked to his grigri, God would be angry. He
was much displeased with the conversation, and
intimated that a number of people had died at his
town, and that his house, which was burned some
time ago, was burned on account of my being
there, and being friendly to him. He would
have me understand that these people and his
houses were bewitched by persons jealous of this
connection between himself and me. I told him
that it was more probable that God suffered his
house to be burned because he had so much slave
money in it.

24. Sabbath. The head man came in this
morning, just before meeting time. The conver-
sation of yesterday was resumed, and, as I still
persisted in asserting my disbelief in witches and
grigris, he became much excited, and said, with
much earnestness and positiveness, that it was so
in his country, though it was not in America; and
that if any body said it was not, he told a lie;
and that if I should live here ten years, I would
say it was true. He said, "If you do any
thing to break country laws, they, (meaning,
probably, the grigri men,) will make grigri for
you and kill you." He said, also, that if he should
see me doing any thing of the kind, he would
tell me to stop. I told him that in my country
people expressed themselves freely on religious
subjects, and that I should tell them what lived
in my heart on this subject, if they had a pistol
at my breast; that I did not expect to tear down
their grigris, but I must tell them wherein they
were wrong; if I did not, God would be angry
with me, for he sent me for that purpose. He
said that he had been drinking so much palm
wine that morning that his head was not clear,
and he should not come into meeting. The true
reason probably was, that he did not like my
sentiments, and he is, no doubt, afraid to appear
too friendly, lest some ill consequences should
accrue to him. The superstitious veneration of
the natives for their grigris and grigri men, is
very great; and when these are spoken of light-
ly, it seems to produce in them an involuntary
shuddering. If the head man were to say what
I say about them, it would probably cost him a
large sum of money, or his life.

Had a few at meeting to-day, among whom
was a grigri man. He sat very easy till I told
them it was wrong for them to look to their
grigris for help, instead of looking to God, and that
God was angry with them for it. This made him
a little restless, but he said nothing. I am a lit-
tle encouraged to hope that the gospel will yet
get a lodgement in their hearts, and produce its
legitimate effects there. Oh, it is a consolation
to reflect that we are not left to depend solely
upon the influence of moral suasion, to bring
these heathen to the light of truth. Were it so,
we might forever despair. Their superstitions
are too deeply rooted to be reached by mere hu-
man reason. Arguments do not touch them.—
And if their mouths are stopped by "demonstra-
tion strong as proof from holy writ," they re-
main the same. The all-powerful energy of the
Holy Spirit must reach them; then their hands
will become as tow, and they will stand up in all
the dignity of Christ's freemen. But, in depend-
ence upon divine aid, we would continue to proph-
esy over these dry bones, and say, "Hear the
word of the Lord,"—while by faith we look for-
ward and see, through all the length and breadth
of this valley of vision, an exceeding great ar-
my springing up, in all the glow and animation
of spiritual health. The Lord hasten it in his
time!

April 1. Yesterday being the Sabbath, Mr.
Clarke, who came here last week, made an ad-
dress to the natives. They remarked, that they
were ignorant, and must learn these things as a
man would learn the alphabet, one letter at a
time.

7. Sabbath. One of our number at meeting
to-day was a kind of Simon Magus, who, within
a few days, has come to town, "giving out that
he is some great one." He professes to have the
power of killing any body with his arts with the
utmost facility. He called the man who is the
highest man in Little Bassa, his slave; and be-
cause he was employed by another head man to
kill him, and spared him, he requires him to pay
a handsome sum of money. He came around our
house, and seemed much vexed because he
could not inspire us with a fear of his arts.—
When I saw him boasting of his wonderful pow-
ers, and endeavoring to infuse a superstitious
dread of himself into the minds of the people, I
felt disposed to say, "Thou child of the devil,
thou enemy of all righteousness." But after con-
versing with him, and finding that he had never
heard of God's word, and hearing him confess
that he did not know where men went when they
died, my anger turned into pity. To-day I in-
vited him to come and hear about "God's palaver."
He came, but made no remarks.

11. Mr. Clarke has started for Edina. His
health, most of the time during his stay, has been
good; but within two or three days he has been
affected by the fever.

16. Edina. Hearing that a vessel had ar-
rived from America, and was to sail in a few
days, I came down on Saturday, the 14th in-
stant, after a visit of seven weeks among the na-
tives.

The return of Mr. Buchanan to these colonies
as Governor General, is hailed with joy by the
colonists. From our intimate acquaintance with
the man, we feel a great confidence in his ability
to discharge the duties of his station.

May 5. Sabbath. Preached twice to-day,

at Edina. Mr. Clarke went to-day with an in-
terpreter to King Joe Harris's town, to preach to
the natives. His reception was pleasant. May
the Lord bless his efforts. Spent several days
last week with Governor Buchanan, who has
been brought very low with fever. He seems now
to be better, and we hope his very valuable life
will be spared.

From the New York Observer.

THE TESTIMONY OF THE DEAD.

Father Abraham declined sending a special
messenger from the eternal world, to warn the
rich man's brethren of their danger. And he
gave a very good reason for it: "If they hear
not Moses and the prophets, neither will they be
persuaded though one rose from the dead." I
suppose the rich man rather doubted this; and
as he lay writhing in the flames, and could not
have even a drop of water to cool his parched
tongue, he shuddered to think his brethren would
soon be there. This is the only instance we have
on record of sympathy in hell. Misery loves com-
pany; but Dives was so tormented that he could
not bear the thought of sharing such love with
those he loved. Many think just as he did—that
if they could have a special revelation from the
eternal world, they would believe. But there is
good reason for knowing that they would not.

One from the dead could tell them nothing
new. The revelation of God tells all he can
know or need to know of himself or his Maker—
his duty or his destiny. The word teaches him
the sinfulness of his heart; the danger and desert
of sin; the atonement made for sin, and the terms
on which that atonement is offered; the duty of
perfect obedience to the commandments of God,
and the connection between obedience and present
and future happiness. And this revelation is
made so plain that the blind may read it, and the
fool need not err in understanding it. And if
God has flung out from his throne a chart to
guide man in his journey to heaven, if on that
chart he has marked the rocks on which he may
make shipwreck of his immortal interests, the
shoals of error on which he may be cast, and the
gulph of perdition into which he may plunge, what
more does man need? what more could he know
if God should call up a messenger from hell, or
send an ambassador from the skies?

Nor would the message from the dead be clothed
with more authority. The Bible comes direct-
ly from the great Eternal. It is covered with
the attributes of his character, and the glory of
his name. It comes from the Creator to his
creatures, from the sovereign to his subjects;
and no message could be clothed with higher
claims to the attention and obedience of man.—
The thunderbolts and lightnings of Sinai are not
more convincing and overwhelming than the Bible
combines them both, and, with the highest con-
ceivable authority, urges men to believe.

A message from the dead would encounter the
same obstacles that the truth now meets. Were
these obstacles out of the way, man would believe
with the evidence now before him. Because he
has an evil heart of unbelief, he departs from the
living God. The evil heart is opposed to the law
and the character of God, to the plan of salvation
by Jesus Christ—to the terms on which that sal-
vation is offered. And the more clearly the truth
is revealed, the more violently the heart resists,
and the more obstinately it rejects it. But if an
angel from heaven, or a devil from hell, should
preach the gospel more directly, or pungently, or
powerfully, wicked men would only hate it the
more.

But if one from the dead would have had bet-
ter success in persuading men, God would have
provided such means to save his creatures. He
could as easily have employed angels as men to
preach the gospel; and he has given the most
abundant evidence that every provision which
infinite ability, aided by infinite wisdom, could
devise, has been made. He spared not his own
Son. And with him he would freely give all he
has to save men. But though for a season he
should make heaven a solitude, and send all his
saints and angels on a mission to this lower world,
though for a season he should quench the fires of
hell, and send the legions of the damned to testify
of the horror of infinite despair, I suppose that
they who reject the gospel and despise those who
preach it, would turn away from these messen-
gers of another world, and perish in sin. They
might hearken for a moment, and wonder at the
solemn message sent; but, like the despisers of
old, they would wonder and perish.

But if more evidence were wanting that the
testimony of one from the dead would not be re-
ceived, it may be found in the fact that one has
come from the dead and preached, and men have
treated his warnings with scorn. Christ Jesus
came from heaven to earth, and told the world
what God had prepared for them that love him,
and for them that hate him. Christ Jesus spake
as never man spake. He gathered all the mo-
tives of three worlds, and urged them on the
hearts of men; but they believed not. They
hated him without a cause: they mocked his
warnings, despised his love, and finally dragged
him to Golgotha, and hung him on a tree.

What more could have been done to convince
men of their duty and their danger? God in his
providence and grace has stripped them of every
possible excuse for continuing in sin; and if they
finally perish, and in torment ask Father Abra-
ham to send Lazarus with a drop on his finger to
cool their parched tongues, they will feel that
they resisted light so strong that they would not
have been persuaded though one rose from the dead.

IRREVERS.

AN ELOQUENT PASSAGE.

The New York Knickerbocker gives the fol-
lowing as an extract of a sermon delivered some-
time since by Edward Erving—that brilliant but
transient light, who "fell like a meteor from the
bosom of splendor into the grave of thick night
—like an eagle smitten down in a too near ap-
proach to the sun." The correspondent who

furnished it, heard the discourse delivered at Ir-
ving's chapel, when he was in the zenith of his
glory—and declared that the appearance and
manner of the speaker would never fade from
his memory—his large flushing eye, that seemed
to burn in its noble front—the flowing hair that
swept his broad shoulders, and by contrast light-
ed up his pale features with the ghastly hue of
death—his long arm and attenuated hand, em-
ployed in action, graceful and yet so energetic,
as to have the appearance of throwing his words,
and the burning thoughts they embodied, into the
very hearts of his hearers. Let the doubters of
God's providence and power peruse the an-
nexed extract. Its connexion has not been pre-
served—but it will be, we think, sufficiently com-
plete.

"Take up a handful of dust and ashes, and
there behold the materials out of which the Lord
God Almighty fashioned man—this living form
of man, so quick and pregnant with all sensual
and spiritual feeling. And if you would know
the kindness which your Father hath put forth
in the works of his hands, look to the tribes, from
the worm to the lion, all made of as good mate-
rials—in size, strength, fleetness, durability, sur-
passing man. But where is their counsel? where
is their government? where is their knowl-
edge? where is their religion? Which of them
has any fellowship with God, or reasonable in-
tercourse with one another? The other crea-
tures are but the outward endowments of man's
senses, to clothe, to feed, to lay the lusty should-
ers to his burden, to carry him about, to watch
over him in sleep, and to minister in other ways
to his entertainment.

And what is the earth whereon you tread,
and which spreads its flowery carpet beneath
your feet? And what are its various fruits, with
their varieties to sustain, to refresh, and to cher-
ish human life—the corn, the wine, and the oil?
And what the recurring seasons of divided time
—the budding spring, the flowery summer, the
joyful vintage, the lusty harvest, and the homely
well provided winter? And what the cheerful
outgoing of morn, and dewy eve, and balmy
sleep, and blessed action? What are they all,
but the sweet cradle and the blessed condition
into which our Father has brought us, his child-
ren? Is there nothing fatherly in all this—in
the costly preparation and glad welcome of
our coming; and in the motherly bosom of a
plentiful affection and food stored for us—and in
the faithful dwelling places to which we are
born? Is it nothing, that the range of our man-
sion is to the starry heaven, and not cooped with-
in the incumbrance of a narrow shell? Is it
nothing, that the heavens drop down fatness up-
on us, and that the river of God's bounty water-
eth all the dryness of our nature?—We are born
in our birthplace in the oozy channels of the
deep?

"Let us praise our heavenly Father, that he
hath made us with more understanding than the
beasts of the field, with more wisdom than the
fowls of heaven; that he hath made us a little
lower than the angels, and crowned us with glo-
ry and honor, and made us to have dominion
over the works of his hands, and hath put all
things under our feet; all sheep and oxen, yea,
and the beasts of the field, and the fowls of the
air, and the fish of the sea. "Lord, what is
man, that thou art mindful of him, and the son of
man, that thou visitest him?" Look upon the
treatment you have received at the hand of your
Creator, and say if it does not speak him more
than fatherly in his love and carefulness? Our
bread hath been provided, our water hath been
sure; we have been protected from summer's
smiting heat, and from the winter's blasting cold.
The damps of the night have not settled chill
upon our raiment, nor hath the pestilence which
wasteth at noonday blown its deadly blast across
our path. The Lord hath been the length of
our days, and the strength of our life, from our
youth up to this day. He hath surrounded us
with lovely children, to stand in our room when
we are gone; and he hath given us a house and
habitation among men; and hath found us in the
sight of men more favors than we have deserv-
ed. Hath he not hidden our faults from the
knowledge of men? Hath he not been very ten-
der to your reputation, which by a turn of his
providence, he could have blasted? Hath he
not restrained the wrath of your enemies? No
sword hath come up against us; no famine hath
pinched our borders; no plague, nor pestilence,
nor blasting winds have bitten us; no weapons
formed against our liberties have ever prospered!
Another year hath told out its months and
seasons; but each day hath brought our neces-
sary meals and luxurious entertainments, and
each night hath brought its refreshment of dew-
y sleep; each Sabbath hath its rest and blessed
ministry of salvation. The heavens have drop-
ped down fatness on our tabernacles, and the
places where our lines have fallen, be very
good."

From the Vermont Chronicle.

PRAYER.

As the mind will derive a coloring from the
company one keeps, so the mind much in commu-
nion with God by prayer, becomes in some mea-
sure like him, catching the reflections of his glo-
ry. He who has never felt the efficacy of pray-
er in lifting his heart above a sordid world, has
never felt the sweetest, loveliest sentiments of re-
ligion. He knows not the hallowed glow which
pervades the soul, communicating an indescrib-
able sentiment of devotion and fullness of joy, and
by which he seems in truth "rapt, inspired;"—
it is a foretaste of heaven—it is an earnest of
that holy fervor, with which the souls of glorifi-
ed saints are filled, when falling down before
God and the Lamb in heaven—they obtain the
consummation of their bliss, in adoring Him
without end. He who has never approached his
Father in weeping humility, knows not what com-
fort prayer can bestow, pouring its secret balm
on the heart of despondency, lighting up the
smile of heavenly hope, while it clears away the

gloom of despair. Go, inquire of the child of
misfortune what use prayer has been to him; he
will tell you, when the chastening rod of Heaven
afflicted, and man forsaken—when all human con-
solation seemed but the ill timed mockery of his
wo—that, when he kissed the rod that had chas-
tised him, and bent his knees in prayer to God,
the burden was removed from his heart, and he
rose from his knees, resigned and consoled, and
the burden of his soul was softened down into a
sacred melancholy, and the prayer obtained the
oil for the wounded spirit.

J. J. P.

From the Baptist Magazine for September.

KARENS.

EXTRACTS FROM A LETTER OF MR. ABBOTT, DA-
TED MAULMAIN, DECEMBER 13, 1838.

In consequence of the threatening aspect of polit-
ical affairs, Mr. Abbott, accompanied by Mr. Simons,
left Rangoon for Maulmain on the 24th of November.

During a few weeks after the "young chief"
and his associates were released, [see pp. 103-7,]
but few Karens ventured to call on me at Ran-
goon, yet more than I wished. About the 1st of
Oct. three men came from Bassein, to ask that
question which was to me the precursor of evil—
"Teacher! what shall we do?"—"for," said
they, "four of our brethren are in the stocks." They
informed me that an assistant whom I sent
to that region, and three young men who joined
him there, were out on a preaching excursion,
and stopped at a large Karen village one evening,
which was near to the village of a Burman offi-
cer, and as their custom was, called together the
people, and preached to them the kingdom of
God. They were warned that their course
would possibly awaken the wrath of the officers.
But, as it seems, they deemed it advisable to obey
God rather than man, and continued their meet-
ing till a late hour at night. The next morning,
before they had time to get away, these four
young Karens were apprehended, and beaten,
with several who had listened to their story the
preceding evening. They were then (the four)
cast into the stocks and reserved for threatened
torture.

In ten days I heard again: the four had been
liberated before the men who came to me reach-
ed home. But the officers had extorted a hun-
dred and fifty rupees from the Christians, which
sum had been immediately made out by volunta-
ry contribution, some giving one anna, and some
two, and some one rupee; yet not a Karen in
this whole region has been baptized, except the
"young chief!"

On the 20th of Nov. the assistant mentioned
above came to me at Rangoon, pale and emacia-
ted from disease. I asked him how he felt while
But were you not a little angry? "No; I told
them they might beat me to death, if they wished,
but they would not make me angry, and that I
should live again at the resurrection. When
they heard this they laughed, and after beating
me a little, stopped."

Since that time he has been preaching in vil-
lages more remote from the Burmans, and has
not been molested. The account he brings rela-
tive to the work of the Lord in those regions, sur-
passes every thing I have known in modern days
among heathen nations, and if it be of God it will
stand.

"Though earth and hell oppose."

They are all expecting confidently that I will
visit them this month, especially the church at
Pantanau.

At Maubee and the surrounding villages, there
are very many who have learned to read within
the last year, and many who have embraced the
gospel, and are waiting for baptism. The church
stands firm amid storms and threatenings, op-
pressions and persecutions. Before I left Ran-
goon, I saw several of the Christians, and met all
the assistants, and made arrangements for several
months to come. I parted with them, under ma-
ny alarming apprehensions, and with deep an-
guish of soul. If there be a war, (and there
probably will,) the Karens will be great sufferers,
as in the reign of anarchy the country is throng-
ed with banditti, and the Karens are considered
common prey.

OTTAWAS.

EXTRACT FROM A LETTER OF MR. MEEKER, DA-
TED OTTAWA, IND. TER., JUNE 11, 1839.

Character of a native assistant—Intrusion of
Roman Catholics.

Some remarks in your letter of April 10, en-
courage me to introduce to your notice more
particularly, our native brother, Shong-gweh,
(Mink,) a full Ottawa, the eldest son of one of
the principal chiefs. He was educated at the
Maumee mission, [A. B. C.] where he learned
to read, write and cypher, and received there
the name of David Green, which name he still
goes by. When he came to this country he was
very dissipated, had wasted his substance in riot-
ous living, and owned nothing, I believe, but a
suit of clothes and about half a dozen books.—
Some two or three weeks after he arrived, which
was in October, 1837, he commenced attending
our meetings, immediately left off drinking and
frequenting the Indian festivals and other "gath-
erings," sought the salvation of his soul, and was
baptized in May, 1838. He is now a meek and
devoted follower of Jesus Christ, and, though
persecuted by all his relations, openly declares
his disbelief in all the religious forms and doc-
trines of the Indians, and seems to glory in the
cross of Christ. He says that the wretched and
lost condition of the Indians gives him more sor-
row of heart than any thing else, and that he
earnestly desires to explain to them often the
doctrines of the Bible, and to exhort them to re-
pentance and faith. He sometimes goes, without
my knowledge, to the Indian houses, asks per-
mission to call in the Indians, goes out, collects
them together, reads a portion of scripture in In-
dian, explains, exhorts, sings and prays, and in-
vites them to object where they can, and asks

them to say where there is any good in the Indian religion; and if any one introduces a subject in favor of their religion, he is fully prepared to answer, having himself been a member of their great medicine dance for eight years. His character is unimpeachable, and he commands the respect of all. He is in his 27th year, and has a wife, to whom he was regularly married about a year ago. He has built for himself a good log house. Every thing in and about his house appears neat. He cultivates about four acres of land. His knowledge of the English language is poor. I have sometimes, however, employed him to interpret my discourses.

The Catholics have just made a commencement here, and by the assistance of some half a dozen of the French Indians, (half breeds,) who are Catholics, induced six of the Ottawas to join them. I understand that a priest is to be settled here within a few weeks from this time. The priest among the Putawatomes has hitherto visited them. About three months ago the truth, from us, seemed to be applied so forcibly to the mind of an old Ottawa widow, that she promised to throw away the Indian religion immediately, break off from drunkenness, and become a constant attendant at our religious meetings. She commenced doing so, and prevailed on her son-in-law and his wife to follow her example. The three seemed to be earnest inquirers after truth. In our Sabbath meetings, at their own houses, and in our closets, we labored for them, and earnestly hoped that we should soon be permitted to welcome them to the church of Christ. But in the midst of our labors for them, and while they appeared willing to submit to whatever we should say to them, the priest came, heard of them, sent for them, refused to let them go, with much difficulty prevailed on them to join him, and forbade their ever coming to listen to us again, under the penalty of having God for their enemy, and suffering trouble and affliction thro' life, and eternal damnation as their portion.

Under a previous date, Mr. Meeker states that he had baptized an Ottawa woman, and a son of Mr. Smerwell, of the Putawatome mission, on the first Sabbath of May. Religious meetings on the Sabbath were well attended. The school embraced 24 scholars.

ASAM.—*Latest Intelligence from Sadiya.*—In our last number we mentioned that an attack had been made on the military cantonments at Sadiya by a band of Khamtis, which had resulted in the loss of many lives. It appears from the following letter from Mr. Brown, since received, that the missionary family had also been in extreme peril, but were graciously preserved. We trust that the same kind Providence watched over the Jaipur station, although no direct communication has been had with the missionaries since the date below given.

LETTER OF MR. BROWN, DATED SADIYA, FEB. 8, 1839.

Through the kind care of our heavenly Father, we have been preserved through a scene of great danger and distress; and how great should be our thankfulness for all his benefits to us! On our fourth of October, this station was attacked by the Khamtis. They took the place completely by surprise, and after cutting down the sentries, at the first onset made themselves masters of the stockade and magazine. At the same instant, four or five bands attacked the place in different directions, firing the houses and murdering indiscriminately all whom they met, men, women and children. Nearly the whole village and cantonments were soon in flames. Capt. and Mrs. Hannay, Lt. Marshall, and the apothecary, Mr. Pingault and wife, were roused from their beds by the Khamti war-cry, and on coming out, found themselves surrounded by the enemy. They however all succeeded in reaching the stockade in safety. This they found already in the hands of the enemy, but, with the assistance of the *sipahis*, they succeeded in a few minutes in dislodging them. Having now gained possession of the magazine, which contained the ammunition, they commenced a heavy fire of musketry, and the slaughter immediately became general. At length the artillery began its tremendous roar, and after a few minutes' resistance, the enemy fled in all directions. The contest lasted about fifteen or twenty minutes. Col. White, the commanding officer, on first hearing the alarm, rushed out of his house, and was making his way to the magazine, but was met and surrounded by a party of the enemy, who overpowered and killed him on the spot. The loss of *sipahis* killed and wounded, was thirty-four; but including women and children, with the *Assamese* who were killed and wounded during the action, the number cannot have been less than one hundred. Thirty Khamtis were left dead on the field; and it is supposed the number of wounded was very large. Among the killed were some of the principal Khamti chiefs, and others of distinction.

We were living in a very exposed situation, our houses being nearly a mile from cantonments. This circumstance, in the end, proved our safety. The enemy passed through the village where we were, killing several of the inhabitants, and why they did not set fire to our houses, I am at a loss to know. It might have been from personal friendship on the part of the chiefs, with several of whom we were well acquainted; or it might have been because they had not time on their return from the attack. It is more probable, however, that they intended to reserve the houses of the missionaries for plunder afterwards.

When the yell from cantonments first awoke me, I was at a loss to know the cause, and supposed it might have been only a fire; but as soon as we heard the report of musketry, we at once felt that we were in the midst of war. Having dressed ourselves, we deliberated whether to take ourselves to the woods, or to a small canoe, which we had near the house. Providence ordered that we should take the latter course, and we got into the canoe, with our two little children, and a few biscuits which we snatched up in the hurry of the moment, as we did not know how long we might be obliged to remain upon the water, if we should escape from the hands of the enemy. We pushed out into the river, and remained nearly opposite the house till the firing had ceased, after which we proceeded silently down the river, as far as the cantonments; but hearing no noise as we passed the fort, we dared not go up, as we did not know in whose possession it might be.

We therefore kept off upon the river till about day break, when the welcome sound of the bugle met our ears, and we immediately came in. The sight around us was truly horrible. The dead and dying were scattered in every direction, and hundreds were left without a shelter for their heads, and scarcely a rag to protect them from the cold.

While I am writing, the trees are clouded with flocks of vultures, which have collected from all quarters to feast upon the slain. The bodies which were found the next day, were buried or thrown into the river, but many remained undiscovered, and there are doubtless many lying dead in the jungles, that no one knows of.

We now remain at cantonments, and are every day expecting another attack; but the fort is very strong, and would be able to resist a large force. We have concluded to remain where we are, as it appears to be the safest spot we can find. In God is our only help. We feel great anxiety for our friends at Jaipur, who are also expecting an attack. May the Lord preserve them and us!

BURMAH.—We have been pained to learn that Mr. Judson has suffered for several months from inflammation of the throat and lungs, tending, it was feared, to a confirmed consumption, and has been under the necessity of taking a sea voyage, for the recovery of his health. From a letter dated March 3, on his way to Calcutta, we have the gratifying intelligence that his cough was much relieved, and that he indulged the hope of being sufficiently restored to return to Maulmain in the same vessel.

CREEKS.—Miss Boynton, appointed assistant missionary to the Creeks the last year, having been greatly reduced by sickness, and with no prospect of regaining her health in that climate, has had leave to retire from the mission.

RECENT APPOINTMENTS.—Rev. Francis Barker, late of Hamilton Literary and Theological Institution, has been appointed missionary to the Shawanoes, and entered on his labors at the station, May 20.

Miss Churchill, assistant missionary, arrived at Shawanoes May 25.

Miss Mary Leach, of Augusta, N. Y., assistant missionary to the Ojibwas, arrived at Sault de Ste. Marie June 21.

Miss Rizzpah Warren, of this city, appointed assistant missionary to the Basas, West-Africa, sailed from New York for Edina, in the brig Sarah Elizabeth, on the 27th of July. She was accompanied by Doct. and Mrs. Wilson, missionaries of the A. B. C. F. M. to Cape Palmas.

"I WILL GIVE LIBERALLY."

It is a good resolution, founded on good reasons, some of which I will state, in the hope that others may be induced to come to a similar determination.

I will give liberally, for the following reasons, viz:

1. Because the objects for which I am called of letters, and religion, of man and God, for which my donations are wanted. The interests of time and eternity both are involved in it. Now, it is a shame to give calculatingly and sparingly to such a cause, and for such objects. If one gives at all, he should give liberally. Nothing can justify a person's putting in only two mites, but its being all his living.

Liberal donations are needed. The cause not only deserves them, but requires them. It takes a great deal to keep the present operations going; and we must every year extend the works. Do you not know that we have the world to go over, and the millennium is just at hand? Look, the morning of the day is getting bright. We can almost see the sun peering above the horizon.

3. My means either enable me now to give liberally, or, by economy and self denial, may be so increased as to enable me to give liberally. I will give liberally so long as I do not resort to economy and self-denial; and if I do resort to them, that will enable me to give liberally.

4. I will give liberally, because I have received liberally. God has given liberally. He has not only filled my cup, but made it run over. He has given me "good measure, pressed down, and shaken together, and running over." I will imitate him in my gifts to others, and especially in my donations to his cause.

5. I am liberal in my expenditures, and therefore I will be in my donations. Why should we spend much and give little? Is it not because spending is more blessed. No, it is giving that is said to be more blessed. The conduct of a man, whose expenditures are large and his donations small, is literally monstrous. I will not act out of all proportion. If I must retrench, I will retrench from my expenditures, and not from my benefactions.

6. The time for giving is short, and therefore I will give liberally while I have the opportunity of giving at all. Soon I shall be compelled to have done giving.

7. A blessing is promised to liberal giving, and I want it. "The liberal soul shall be made fat." Therefore I will be liberal. "And he that watereth, shall be watered also himself." Then I will water. "There is that scattereth and yet increaseth." Therefore I will scatter; and not sparingly, but bountifully; for "he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."

8. I will give liberally, because it is not a clear gift, it is a loan. "He that has pity upon the poor lendeth unto the Lord; and he will multiply his goodness, and will repay him his loan with interest; for he renders double, yea, a hundred fold in this life, to say nothing of the life to come. I will lend him liberally."

9. I will give liberally, because the times are hard where the Gospel is not.

10. I will give liberally, because there are many who would, but cannot; and many that can, but will not. It is so much the more necessary, therefore, that they should who are both able and inclined. I used to say, "I will not give liberally, because others do not. There is a richer man than I am, who does not give so much as I do." But now, from the same premises, I

draw the opposite conclusion. Because others do not give liberally, I will.

11. I have sometimes tried giving liberally, and I do not believe I have ever lost anything by it. I have seen others try it, and they did not seem to lose anything by it; and on the whole, I think a man is in no great danger of losing, who puts liberally into the treasury of the Lord and possessor of all things, and the giver of every good and perfect gift.

12. And finally, when I ask myself if I shall ever be sorry for giving liberally, I hear from within a prompt and most decided negative, "No, never."

Wherefore I conclude that I will give liberally. It is a good resolution, I am certain; and not putting an illiberal construction on liberality. I will understand it as meaning *freely, cheerfully, largely*, whether the lexicographers say so or not; or, in other words, as meaning *what I ought to give; and a little more*. I will tell you how I will do. An object being presented to me, when I have ascertained what justice requires me to give, I will add something, lest, through insidious selfishness, I may have underrated my ability; and that if I err, I may be sure to err on the right side. Then I will add a little to my donation out of *generosity*. And when I have counted out what justice requires, and what generosity of her free will offers, then I will think of Him, who, though he was rich, for our sakes became poor, that we, through his poverty, might be rich; and I say not that I will add a little more, but how can I keep back any thing?

"Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all."

Navins.

MOSES, THE PIOUS NEGRO.

It was on a fine morning in the month of May, that to recruit my exhausted strength with a ride, I left the dwelling of a friend residing near the foot of the North Mountain, in the great valley of Virginia. Leaving the more thickly settled parts of the country, I followed the meanderings of a small rivulet, for some miles, without seeing the habitation of man, when I espied near the end of the valley and the foot of the mountain, an aged negro silently pursuing the toils of the day on a small farm. I immediately alighted from my horse, glad to see and converse with a human being after my solitary ramble. His head was whitened with age; and the deep wrinkles in his face, and a stoop in his shoulders, indicated that he had seen hardships. I approached him, and he gave me one of those looks of mingled dignity and benignity, so peculiar to some of the sons of Africa.

"Old man," said I, emboldened by his kind look, "you seem to be fulfilling the curse pronounced on fallen man,—getting your bread by the 'sweat of your brow.'" "Ah massa, (said he, wiping the falling sweat from his face,) me have no reason to complain—me have great many blessings left yet—me have Jesus Christ and ses." "You seem to be quite shut out from the world, (said I;) I suppose you have but few temptations in this lonely place." "Oh, Massa! (said he,) wherever me go, me carry this bad heart, (putting his hand on his breast,) and it is that that lets in the world, at night, and in the morning, and then me have to fight against it all day. The devil can get up in these mountains, sir, as well as any where else, for he tempted our Saviour on a mountain." "But, uncle Moses, you seem to have been long a pilgrim to the heavenly country." "For forty years I have found (said he,) that the Lord has been good to old Moses; and that he that trusts in the Saviour shall never be moved." "But are you never tempted to forsake the Saviour?" "My heart mighty deceitful, and Satan keep trying to get old Moses, but my Master in heaven says, 'by grace are ye saved through faith, and that not of yourselves, it is the gift of God.' This is my hope, that he that hath done a good work will finish it. When you plant corn, massa, you don't go off and leave it, and let the birds pull it up, or the grass kill it; so when God plant seed in sinner's heart, he don't go away and leave it to die."

"You say you are tempted sometimes?" "Yes massa, sometimes devil come and whisper in Moses' ear,—'Moses, you serve hard master—he send poverty—he send trouble—he send fly kill all Moses' wheat'—but I say devil liar—he is no hard master, for he knocked at the door of my heart, and I would not let him in, and then he knock and knock, until Moses 'bliged to open the door, and ever since me found him to be good. He has come to Moses' bed when he was sick—he has borne with his sins—he has not cast him off because he was poor, and old, and did not love him as much as he ought; and then he died for poor Moses' soul. Oh, no! he is not hard master. He may take away my wife, my children; and he may burn down my house—lay me on a sick bed, and smite me with his own dear hand, and still Moses will love him, and say it is all for good." As he said this, a silent tear stole down his cheek, but it was an unostentatious tear—I could not help saying to myself, what would I give for such tears, and for such heavenly love and gratitude, as seemed at once to commingle in the heart of the pious old negro.

"You have preaching here, I suppose," said I. After telling how far the preaching place was, he proceeded: "Sometimes Moses go to preaching—his heart feel like lead on it, and then Mr. B. (the minister) preaches so good, Moses' soul get happy—and then Bible preach—words preach, and every thing preach; and then when his hand has the plough, Moses' soul is in heaven." "You have a Bible then?" "Yes, (was his reply,) me learn to read thirty years ago, and now when it rain all day Sunday, me read and sing and pray, and find that Jesus Christ can come to the ugly old cabin of poor Moses."

The day, in the mean time wearing away, and other engagements pressing on me, I bid the old man farewell, with the confident hope of meeting him in heaven. I afterwards learnt that he was remarkably punctual in attending preaching, and through all the congregation to which he belonged, he was considered as a standard for piety—that his conversation was in heaven. On

the next Sabbath I attended preaching in the neighborhood, and I soon recognized old Moses in his seat. In the animated and impressive part of the minister's discourse, and it was one that would have done credit to any head and any heart, Moses' whole soul seemed to be in his countenance—he seemed to be silently feeding on the promises. In the afternoon, at a prayer meeting, I prevailed on the minister, although somewhat against custom, to ask him to pray. And such a torrent of eloquent feelings as he poured forth, I scarcely ever heard. His language was so simple, yet he seemed to be so much in earnest that I was charmed. It was what might be truly called humble importunity. His prayer seemed to make all feel that the Almighty was present. His voice was soft and mellow, but not more so than his heart; and when he had finished, I thought I could give up all my learning and worldly prospects, to have the humility, the devotional spirit, and the nearness to heaven, of pious old Moses.—N. C. Telegraph.

THE RIGHTEOUS ARE BLESSED IN THEIR DEATH.—Among the earliest recollections of my boyhood one scene is most vividly written upon my memory. I was at that age, when noisy sports are the theme of youthful thoughts, and nothing seems important but the pleasures of the moment. My aunt, who had endeared herself to me by her peculiar familiarity and sweetness of manner, was lying upon her death-bed, waiting with patience the hour of her release. I approached her bedside to receive her farewell blessing; she feebly clasped my hand in her cold pale fingers, and looked earnestly in my face. She could not speak. Warm emotion was burning within the ethereal spirit, but the angel of death had laid his chilling finger upon her lips. But that fixed, searching, earnest look, it was full of soul—it conveyed unutterable things. No words can express the deep thoughts pictured in that eye; no eloquence could have excited such emotion in my own heart. It was a look of love, of sympathy, of tender expostulation.—It was the language of the soul speaking out from the eye of a dying saint, on the verge of heaven, and already filled with the spirit of heaven. As she dropped my hand and turned her eyes upward, I saw her lips tremble with the breathing forth of a prayer, and I felt that she was spending her last strength in intercession for me. From that time the impression made by the dying look and prayer of that departing saint, has never left me. It was one of the most deep and early of those influences, which, I trust, finally subdued me. I shall ever have occasion to bless God for that unuttered prayer. Truly "the righteous are blessed in their death."

THE MOST INTERESTING SIGHT IN THE WORLD.—One day, the Rev. Henry Venn, (author of the New Whole Duty of Man,) told his children that in the evening he would take them to see one of the most interesting sights in the world. They were anxious to know what it was, but he deferred gratifying their curiosity till he brought them to a scene that he did not deem to be an admirable novel whose ruinous walls, and broken windows bespoke an extreme degree of poverty and want. "Now," said he, "my dear children can any one who lives in such a habitation as this be happy? Yet this is not all; a poor young man lies upon a miserable straw bed within it, dying of disease, at the age of only nineteen, consumed with constant fever and afflicted with nine painful ulcers." "How wretched a situation!" they all exclaimed, he then led them into the cottage, and addressing the poor young man, said, "Abraham Midwood, I have brought my children here to show them that it is possible to be happy in a state of disease and poverty and want, and now tell me if it is not so." The dying youth, with a sweet smile of benevolence and piety, immediately replied, "Oh, yes, sir! I would not change my state with that of the richest person upon earth, who was destitute of these views which I possess. Blessed be God! I have a good hope through Christ, of being admitted into those blessed regions where Lazarus now dwells, having long forgotten all his sorrows and miseries."

Sir, there is nothing to bear, whilst the presence of God cheers my soul, and whilst I can have access to Him, by constant prayer, through faith in Jesus. Indeed sir, I am truly happy, and trust to be happy and blessed through eternity, and I every hour thank God, who has brought me from a state of darkness into his marvellous light, and has given me to enjoy the unsearchable riches of his grace!" The impression made by this discourse upon his young hearers, was never effaced.

From the Boston Recorder.

CONVERSION OF A UNIVERSALIST.

The quarterly report of a home Missionary in Massachusetts, dated June 4th, 1839, contains among other interesting and encouraging facts, the following in respect to the conversion of "a man between thirty and forty years of age, and two years ago one of the most hopeless cases in the village."

He was a Universalist, extremely ignorant of the Bible; so much so that he was seen tumbling over the Old Testament to find Matthew's gospel. He was awfully profane, and had not been to meeting for more than a year till the first Sabbath in May. He is a miller, and used to pick his mill stones and make other repairs on the Sabbath. When I first called to see him, it was evening, and I found him in his mill. He was unwilling to go to the house for conversation, not wishing his wife to know what his feelings were. He closed his mill, and I spent an hour conversing with him, and prayed with him. And never did I give instruction to a more teachable mind. He said but little; his emotions were too deep for utterance. On asking him what had called up his attention, he said he had been calling to remembrance the instructions of a pious mother; he had also received several letters from a pious sister, and had recently heard of the conversion of a distant brother, who was once a Unitarian. He deeply lamented his ignorance of the Bible, and was afraid to receive any quotations from it without being shown the chapter and verse. The reason was, his former associates, (Universalists,) have been laboring with him, (hearing that he was serious,) both by ar-

gument and ridicule, to dissipate his impressions. One had told him the Bible declared "that Christ said he would save all men," and he remarked to me, "I searched the Bible all day to find it, but could not." At his own suggestion I spent the next evening but one with him in private, reading and explaining passages of scripture. I found him thirsting for the water of life, and ready to receive the truth as it is in Jesus without a cavil or objection. Whatever the Bible said, he would receive like a little child. At the close of our interview, he remarked, "I have gained more knowledge of the Bible this evening than I have in all my life previously. How plain it is, I can now understand it. Do mark some of these passages for me, and I believe I can convince some of my former companions that Universalism is not true." I called at his mill a few days since, and found him reading the Testament. He said, "The Bible is a wonderful book; if I read a chapter over ever so many times, I find something new in it each time." He appears very well, is a regular attendant upon meeting, and I hope is a new man in Christ.

EFFICACY OF THE BLOOD OF CHRIST.

A thousand saints with all their fortitude, patience, and united efforts, could not bear the burden of one sin. What, then, did Christ endure when all the sins of the world were laid upon him! "Herein is love,"—superlative, inconceivable, infinite,—"that he sent his Son to be the propitiation for our sins,"—without any exception of any sins or sinners. Why do I not steadily believe it? Why do I harbor a doubt of it? Why do I ever forget it! Why am I not always rejoicing in the happy assurance of it? Nothing but the blood of Christ can wash out the foul stains of my life, and that will do it.—As sure as sin is death, Christ is life.—Rev. T. Adam.

THE CURIOUS.—There is one sect in the religious world, which, although not mentioned in any book of denominations, or in any other theological dictionary; which, although it has neither distinct creed nor separate temples, still it is entitled to a specific notification: this sect, I shall denominate *Curious*. Their identifying trait, is a *love of novelty*. They may belong to any preacher, who, for the time, can interest them by something new; and they attach themselves to every congregation, that has something going on out of the common way. Thus they are carried along the stream of profession, like twigs and chips that are floating near the edge of a river, they are intercepted by every weed, and whirled by in every little eddy.—[Rev. J. A. James.]

TRUE POLICY.—Under all circumstances there is but one honest course; that is to do right and trust the consequences to Divine Providence. Duties are ours; events are God's, Policy with all her cunning, can devise no rule so safe, salutary, and effective, as this simple maxim.—Mrs. Child.

WORCESTER ASSOCIATION.

This Association held its annual meeting with the Baptist Church in Fitchburg, on Thursday and Friday, the 22d and 23d inst. The annual sermon was preached by the Rev. J. B. Boomer, of Sutton, after which and the usual collection for the benefit of widows and children of deceased Baptist ministers, the Association was organized by the choice of Rev. L. Tracy moderator, the Rev. J. Jennings and S. B. Swain, Clerks, and the Rev. C. H. Peabody, Treasurer. It appeared from the letters that the number added was not so large as on some former years, though several of the churches have enjoyed seasons of revival during the past year. Among the most highly favored, were the churches in West Boylston, Princeton, and the second church in Grafton. The amount forwarded for charitable purposes was equal to about eight hundred dollars.

The Association was visited by the Rev. C. O. Kimball, of the Massachusetts Convention, E. Thresher, of the Education Society, and Messrs. L. Bolles and H. Lincoln, of the Foreign Mission Society; all of whom were kindly received and allowed to address the meeting.—The next session of the body is to be held with the Baptist Church in Southboro'.—Chr. Watchman.

From the Christian Watchman.

INSTALLATION.

On Sabbath evening last, Rev. ROBERT TURNBULL was publicly recognized as pastor of the Boylston Street Church, by appropriate services, which were held in the Meeting-house in Charles street, as being more spacious and airy than the Hall, in which this church usually attends worship. The exercises were as follows: Introductory Prayer, Rev. Dr. Bolles; Sermon, Rev. Dr. Sharp, pastor of the church in Charles street; Prayer of Installation, Rev. Mr. Colver, pastor elect of the Free Church; Charge, Rev. Mr. Nott, pastor of the church in Federal street; Fellowship of the Churches, Rev. Mr. Neale, pastor of the Union St. Church; Address to the Church and Society, Rev. Mr. Driver, pastor of the church in South Boston; Concluding Prayer, by Rev. Mr. Black, pastor of the Independent Church of Color in this city.

The exercises were of a character highly gratifying to the large assembly present, many of whom were obliged to stand during the whole time, even after the aisles were filled with seats. We feel unwilling to speak separately of any particular part of the exercises, when all were so appropriate, and of so elevated a character.

The occasion was one of deep interest to all the churches in the city, and to all the friends of our cause in view of the circumstances in which we met. It is but a few months since we were called to notice the formation of this church, and but little more than six months since our friends commenced worship in that part of the city.—Now we behold a well organized church of one hundred and thirty or forty members, mostly young and enterprising, and what is better, deeply imbued, as we trust, with the benevolent, self-denying spirit of the Gospel, with a congregation of six or seven hundred, and the pastor of their choice, all engaged in the good work of extending the Redeemer's kingdom. What hath God wrought? The entire harmony of feeling and

action which has prevailed throughout, is matter of gratitude and praise.

Bro. T. commences his labors among us in circumstances every way as pleasant and encouraging as could be desired. The location, number, and character of the church, are all sources of encouragement to a young and devoted pastor. While we rejoice in their prosperity, we do ardently hope, and humbly pray, that the Lord may increase them more and more, and cause all grace to abound towards them through Jesus Christ, the great Shepherd of the flock. The following hymns were sung, the first written by the pastor, the second by a member of the church.

How sweetly o'er yon orient hills
The beams of morning chase the night,
While rolling floods and gushing rills
Leap up to greet the advancing light.

So comes the messenger of peace,
O'er mountain tops, the news to tell
Of victory won, which shall release
The prisoner from his gloomy cell.

But lovelier still, the feet of Him
Who comes o'er Zion's hills, to bring
Salvation, while the cherubim
His advent to the shepherds sing.

He comes, a messenger from heaven,
To free the captive doomed to die,
To bring the wanderer, tempest driven,
Back to his home beyond the sky.

He comes, the wounded heart to bind,
To wipe the tear from sorrow's eye,
To renovate the ruined mind,
And teach immortals how to die.

Our Great Immanuel! Prince of peace!
O help us at this hallowed hour!
Thy people all with gifts increase,
And clothe thy ministers with power.

As waves the golden harvest
'Neath autumn's mellow eye,
As gems upon the mountains
In rich profusion lie;

So, man of God, before thee
The field already white,
Is urging thee to enter,
And labor with thy might.

How pines the drooping spirit,
The cordial to receive;
How yearns the burdened sinner,
In Jesus to believe!

How pants the heir of glory,
For tidings from above;
How waits our little Zion
For mercy's smile of love!

O, all things bid thee welcome,
For labor there is room;
Through Jesus thou shalt triumph,
And shout the harvest home!

CHRISTIAN SECRETARY.

HARTFORD, SEPTEMBER 6, 1839.

MISSIONS.—The amount received into the Foreign Mission Treasury, during the month ending August 1, as appears by the Baptist Magazine for September, was \$2,549 42. Of this, ten dollars exactly, came from the State of Connecticut!

The missionary intelligence in the September number of the Magazine is quite interesting, and we have therefore occupied considerable space in our columns this week with extracts.

REVIVALS AND BAPTISMS.—At Napoleon, Michigan, a precious revival has been for some time enjoyed. Thirty-four have recently been baptized, and sixteen received by letter, so that the "recent little wilderness church" there now numbers about one hundred members.

The Corn Creek church, Trimble county, Ky., has been recently awakened and revived, after having been for a long time almost without a "name to live." Sixty-seven persons have been received, all by baptism but five or six, and they are now taking measures for building a large meeting house.

At Cloverport, Ky., about thirty have been recently converted under the labors of brethren R. Cotrell and I. H. Brown, and there was a prospect of a general revival.

The Religious Herald publishes a letter from Grapeland, Ala., giving an account of a revival at that place during which upwards of seventy had been baptized in the space of three or four weeks.

In Albemarle County, Virginia, also, we learn by a communication in the same paper, a revival was enjoyed. At Hillsborough and Mount Edd, in that county, since the commencement of the work, one hundred and twenty persons had professed religion, and ninety-eight had been baptized.

PRAYER.—Tholuck says, "Prayer is the pulsation of the soul." What a significant and comprehensive definition! Whole pages might be written upon the subject, and indeed pages upon pages have been written upon it, without giving so perfect an idea of the nature, object and value of prayer, as is contained in that brief sentence. It is the Christian's life, his support, his very existence—it is "the pulsation of the soul." Christian—what is the state of your pulse? Does it beat high with spiritual life, and health, and vigor, or is it weak, feeble and languishing? Do you hold continual intercourse with God, with "a pure heart, fervently," or is your communion with the mercy-seat faint, cold and formal? The beating of the pulse in your natural veins, is no surer index to the state of your bodily health, than is the "pulsation of the soul" to that of your spiritual health. How full of meaning, then, to every believer, is the apostle's injunction, "Pray without ceasing!"

AN APPROPRIATE GIFT.—Rev. Mr. Cookson, having closed his pastoral labors at the Baptist church in Middletown, with which he has been connected nearly twelve years, and under whose ministry it has been greatly prospered, a large circle of those who composed his late charge assembled at his house on Thursday, the 29th ult., and with other tokens of their regard, presented him with a splendid copy of the Sacred Scriptures, accompanied with regret that he should have felt it his duty to resign his charge, assurances of undiminished attachment, and ardent wishes for his future happiness.—Com.

MISSIONARY CONTRIBUTIONS.—The amount of donations and legacies to the American Board of Commissioners for Foreign Missions, during the last year, as acknowledged in the lists published by the Missionary Herald, from August 1, 1838, to July 1, 1839, was \$241,898 08.

REMITTANCES.—The Postmaster General says, "A Postmaster may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself." Our subscribers will thus see that they can always remit money to us free of postage. We hope they will remember this.

THE MORMONS.—It is said that a company of Mormons have established themselves in Monmouth county, New Jersey, and that they are actually gaining many converts there, even among persons of standing and influence. They have been holding a camp meeting in the woods for several days. What delusion is too gross to find countenance in this fallen world!

NEW CHURCHES.—A letter in the Cincinnati Cross and Journal states that a new Baptist church has been recently constituted in Clinton, Ohio, called Snow Hill. Br. R. Griswold was ordained as their pastor on Lord's day, July 21.

We learn from the Banner and Pioneer, that on Lord's day, August 18th, a new church, with promising prospects, was constituted at a place called West Point, on the river, twenty-two miles below Louisville, Ky. This was the result of a glorious revival which was then in progress at that place. Thirty converts were "buried with Christ" on the same day with the constitution of the church.

Brother WILLIAM REID, of East Windsor, has received and accepted an invitation from the Baptist church in Wethersfield, to become their pastor.

CHRISTIAN REVIEW.—The September number of this valuable publication is received. The following is the table of contents:—

History of the Progress of Language; Griffin's Sermons; Selections from German Literature; Bunyan and his Biographers; Gesenius' Hebrew Grammar; Memoir of Mrs. Sarah L. Smith; Brougham's Sketches of Statesmen; Miscellaneous Intelligence.

THE CLUSTER; or Memoirs of six deceased members of a single Sabbath School in Waterville, Maine. By the Superintendent.

The above is the title of a very interesting little book recently published by the New England Sabbath School Union. It is written in a chaste and perspicuous style, evincing piety, judgment, and good taste on the part of the author. By noticing the initials attached to the short preface, it will be seen that it was written by a member of the North Baptist Church in this city, a late graduate of the Newton Theological Institution.

The perusal of this little volume, cannot fail of being both profitable and interesting to all; especially to scholars and teachers of Sabbath Schools. It illustrates the benefits of early piety, and is calculated to give encouragement to all who are engaged in imparting religious instruction to the rising generation. It is for sale at the Bookstore of G. Robins, Jr.

PHENOMENON.—The heavens on Tuesday evening last presented a singular and beautiful appearance, somewhat similar to that witnessed a year ago last winter. Through the whole evening, the sky was overspread with layers and streams of light, constantly varying in form and color, sometimes radiating in every direction from the zenith, sometimes shooting and streaming up from the east, north, and west, in most brilliant coruscations, and sometimes stretching across the heavens in beautiful folds and belts of light. Between nine and ten o'clock, the appearance was truly magnificent. From a point directly over head, the light streamed down in every direction, assuming the form of an immense variegated parasol. Towards the north-east and north-west the radii extended almost down to the horizon, and in each of those directions, particularly towards the north-east, at an altitude of about 45 degrees, the color was a beautiful deep crimson. Quite a number of meteors, or shooting stars, were seen in the course of the evening. These appearances continued at intervals, with more or less brilliancy, until quite late in the night. Altogether, it was a most magnificent display, which the art of the most skillful painter might in vain have been challenged to imitate.

DEATH OF ANOTHER MISSIONARY.—The death of Maria Johnson, wife of the Rev. George W. Wood, at Singapore, on the 9th of March last, will be deeply deplored by the friends of the Missions, in common with her numerous connections. An infant survives Mrs. W. was a daughter of Mr. Silas Johnson, of Morristown, in this State, and was in her 21st year. The letters which bring the melancholy tidings say she died in perfect peace and joy.—Newark D. Ad.

SLAVE VESSEL.

MORE PARTICULARS.—The New London Gazette, publishes full particulars in relation to the slave schooner captured by Capt. Gedney, and taken into that port. She proves to be the "Amistad," Capt. Ramonfies, from Havana, bound to Guanaja, Port Principe, with 54 blacks and two passengers on board. After being out four nights, the blacks rose and murdered the captain and three of the crew, and then took possession of the vessel, intending to run her to the coast of Africa. Pedro Montes, passenger, Jose Rues, owner of the slaves, were saved, and navigated the vessel, and by deceiving the negroes, and altering the course of the vessel as often as they had opportunity, they had succeeded in keeping on our coast. They had been several times boarded by vessels, on which occasions the whites were always ordered below, while the negroes communicated with the vessels. One schooner, finding that the negroes had plenty of money, remained along side for 24 hours, although they must have known that all was not right on board. One of the New York pilot boats had been along side and given the negroes some apples. Another one had hailed them, but the negroes armed themselves, and would not allow her to board them. They were so exasperated with the two whites for having brought them so much out of their way, that they expected every moment to be murdered. On the 24th, they made Montauk light, and steering for shore, they were drifted into the bay, where they were found by Capt. Gedney. They had laid in a fresh supply of water, and were on the point of sailing again for Africa. They had a good supply of money, some of which had probably been taken by the people on the beach. After the negroes were disarmed, the ringleader jumped overboard with three hundred doubloons, which he succeeded in losing before he could be re-taken.

The editor of the Gazette states that Rues, the owner of the slaves and cargo, is a very intelligent man, and speaks English fluently—the other Spaniard is an older man—but never were two persons more happy and thankful for their deliverance. There are now 44 negroes on board, three of whom are girls; about 10 have died. The vessel and cargo were worth \$40,000 when they left Havana. The negroes were examined before the Hon. Andrew T. Judson, U. S. District Judge, on Thursday last, on board the brig Washington, at New London. C. A. Ingersoll, Esq. appeared for the U. S., and an

indictment was framed against Joseph Cinquez, the ringleader, and 33 others, charging them with murder and piracy. The result of the investigation was the commitment of these thirty-nine for trial before the U. S. Circuit Court, to be held in this city on the 17th of September. Lieut. Meade, of the Washington, Jose Rues, and Pedro Montes, the three negro girls, and the cabin boy, were ordered to give bonds for their appearance to testify in the trial.

This affair forms a subject of much speculation among the newspapers. Some of them assert that the U. S. Court has no authority to try them, and no jurisdiction in the case. Many curious legal questions are likely to arise on the trial. A correspondent of the N. Y. Commercial Advertiser puts the following queries to the editor, which the latter confesses himself unable to answer:—

Let us suppose the trial terminated, and an acquittal of one or more of the males—and that the girls have appeared and testified:—

1. Do not the laws of Spain prohibit the slave trade?

2. If imported into Cuba in the month of June last, and that fact, now admitted, had been established then, would they not under the laws of Spain, ceased to be slaves?

Are there any treaty obligations, or does the comity of nations require, or are there moral rights which would justify, the delivery of these girls, or of any acquitted males, to the persons pretending to own them as slaves?

HARVARD UNIVERSITY.—At the late commencement of Harvard University, the degree of A. B. was conferred on 61 young gentlemen. The Honorary degree of L. L. B. was conferred on the Hon. Judge M. Lee of the Supreme Court of the United States, and on James Graham of Great Britain, author of a History of the United States; and of D. D. on Rev. F. W. Greenwood, of Boston, Rev. Orville Dewey of New York, and Rev. G. R. Noyes of Petersham.

COMMON SCHOOLS.—The Secretary of the American Common School Society estimates that there are in the United States 3,500,000 children between the ages of 4 and 16 years, and that 600,000 of the number do not enjoy the advantages of a common school education. The number of common schools in the United States is estimated at 80,000. Number of teachers in these schools, 95,000.

RICHARD HUBBARD, Esq., Mayor of the city of Middletown, died on Sunday morning last, in the 47th year of his age. His complaint was dysentery. On Wednesday of last week he attended the common school convention in this city.

DEATH OF THE GOVERNOR OF KENTUCKY.—James Clarke, Esq., Governor of Kentucky, died at Frankfort, on the 27th ult.

Dr. Dyott, lately found guilty of fraudulent insolvency at Philadelphia, and sentenced to three years imprisonment at hard labor, is 73 years of age.

MARRIED.

At Deep River, on the 29th ult., by Rev. Henry Wooster, Mr. JULIUS S. SHALER, Principal of the Connecticut Literary Institution, Suffield, to Miss CATHERINE P. READ, daughter of George Read, Esq. In New Haven, on Wednesday morning last, by the Rev. Dr. Taylor, Mr. LEANDER C. BURNHAM, of the firm of Case, Tiffany & Co., to Miss HANNAH CLAPP, both of this city.

In Bristol Church, Guilford, on the 29th ult., by Rev. Dr. Dutton, Mr. CORNELIUS WILDMAN, printer of this city, to Miss SARAH LOPER, eldest daughter of Mr. Henry Loper.

At Norwich, on the 1st inst., George Jones Esq. to Miss Sarah Ann West, both of that place.

At Chaplin, on the 27th ult., by C. F. Cleveland, Esq., Mr. Lester Bill, merchant, to Miss Mary, only daughter of Isaac Goodell, Esq.

DIED.

In this city, 31st ult., of consumption, Mr. Reuben Mather King, aged 40.

In this city, 29th ult. Mrs. Elizabeth Hurlbut, aged 54, wife of Mr. Jared Hurlbut.

At Augusta, Ga. on the 19th ult. Mr. J. J. Grant, aged 26, formerly of this city.

At Middletown, 1st inst. Mrs. Ruth Almira Starr, aged 41, wife of Mr. Wm. D. Starr, editor of the Sentinel and Western Messenger.

At Middletown, Westfield Society, 30th ult. Henry F. son of Henry H. and Eliza E. Graves, aged 9 months.

At Bristol, 30th ult. Mrs. Lucia P. Roberts, wife of Mr. Titus Roberts.

At New Haven, 31st ult. Mrs. Susan D. Prior, wife of Mr. Isaac N. Prior. She arose in usual health in the morning, and before 10 o'clock was a corpse.

At New Haven, 30th ult. Mrs. Harriet Stowe, aged 26, wife of Mr. Benjamin J. Stowe.

At New Haven, 29th ult. Mr. Benjamin English, aged 30.

At Vernon, 29th ult. Mrs. Abigail Chapman, aged 59, wife of Mr. John Chapman.

At Hartford, 21st ult. Henry A. Graham, aged 17, son of Abraham Graham.

NOTICE.—The Annual Meeting of the Hartford Baptist Association will be held at the Baptist Church at Torrington, Litchfield County, on the 2d Wednesday (11th day) of Sept. 1839.

Rev. Geo. B. Atwell, of Canton, was appointed to preach the Sermon.

Among the resolutions passed at the session of the Association in 1838, are the following:—

Whereas, the ministers of Christ are by their consecration to the work of the ministry dependent upon the churches for support, and are necessarily prevented from engaging in secular business, and of the consequent opportunity of acquiring means for the wants of old age, or of premature decay, as well as of making provision for their families if they are removed from their labors by sickness or death,—

Resolved, That the churches of this Association be requested to take up an annual collection for ministers incapable of laboring in the ministry, and for the widows and children of those that are deceased, to be disbursed by a committee chosen annually by this body.

Resolved also, That the churches be further requested to appoint one member in each church to see that the collection be made and forwarded to the Association.

Rev. Henry Jackson was appointed to write the circular letter of this body.

The Standing Secretary having removed from this State to Boston, Mass., the subscriber gives the above notice.

Conn. Literary Institution.—The Fall Term of this Institution will commence on Wednesday, the 11th inst.

J. S. SHALER.
Suffield, Sept. 2, 1839.

NEW BOOKS.

JUST received, and for sale by Gurdon Robins, Jr. successor to Canfield & Robins, 180 Main street. Charter Oak, and other Poems. By John Jay Adams.

NEW SCHOOL BOOKS.

MITCHELL'S SCHOOL GEOGRAPHY; accompanied by a most elegant Atlas of 16 maps. School Teachers, and the public generally, are requested to call and examine the work, at the Bookstore of

G. ROBINS, JR.

Successor to Canfield & Robins, 180 Main-st.

NOTICE.

THE co-partnership heretofore existing between the subscribers in the Bookselling and Publishing business, under the name and firm of Canfield & Robins, is, by mutual consent, dissolved; said dissolution to take effect from and after the first day of February, 1839. All notes and accounts due the said firm are to be paid to G. Robins, Jr., and all demands against said firm to be paid by said Robins.

P. CANFIELD,
G. ROBINS, JR.

Hartford, Aug. 24, 1839.

G. Robins, Jr., having purchased of P. Canfield all his right in the Book Stock, Stereotype Plates, and Copy rights of the late firm of Canfield & Robins, will continue the business of Bookselling and Publishing, as heretofore, and respectfully solicits a continuance of the public patronage. G. R. Jr., would also request the attention of Teachers, School Committees, and others, to a series of valuable SCHOOL BOOKS, which he publishes, and which he flatters himself cannot fail of meeting their approbation; among which are,—

THE READER'S GUIDE, for High Schools and Academies, by John Hall, Esq., Principal of Ellington High School.

THE READER'S MANUAL, for Common Schools, and the PRIMARY READER, for the younger classes in Common Schools, by the same author.

A PRACTICAL SYSTEM OF ARITHMETIC, by J. Olney, Esq. New edition, revised, improved, and stereotyped.

AN INTRODUCTION TO THE STUDY OF GEOGRAPHY, for children, with 8 maps from steel, and more than 70 engravings.

YOUTH'S MANUAL OF THE CONSTITUTION OF THE U. STATES, with Questions; adapted to the use of Schools.

MARSHALL'S SYSTEM OF PENMANSHIP; Nos. 1, 2, 3 and 4, with copies attached.

MARSHALL'S SYSTEM OF BOOK-KEEPING, by single entry.

Also,—A full assortment of School, Classical, Theological and Miscellaneous Books, which he will sell on the most accommodating terms.

Merchants, School Teachers, and Library Companies, supplied at the lowest rates.

G. ROBINS, JR., 180 Main street.

Hartford, Sept. 9, 1839.

THE FAMILY VISITOR.

EDITED BY THEODORE DWIGHT, JR.

AT \$2 50 PER ANNUM, IN ADVANCE.

Subscriptions received at the Office of the Baptist Advocate, No. 122 Nissau-street, N. Y.

THIS is a new Publication, commenced in January last, partly on the plan of the English Penny Magazine, and is issued in Monthly parts, of forty quarto pages each. Every number contains, at least, from twenty to twenty-five Engravings, of an expensive character, costing from \$5.00 to \$25.00 each—is printed on fine paper, and with the greatest neatness. It will make at the end of each year, a volume of 464 quarto pages; and considering the costly character of the work, its expensive embellishments, and the labored research constantly necessary to give variety, interesting and lasting value to its pages, is one of the cheapest, and most useful publications ever issued in this or any other country.

This paper is intended to furnish, at a cheap rate, of all the information that can be obtained, for persons of different classes and ages, particularly in those departments of knowledge which are of most general interest and concern, and are best calculated to enlarge the mind, gratify and elevate the taste, direct to the useful occupation of time, and improve the character. Every thing of an opposite tendency will be carefully excluded.

The contents of each number will be ranged under different heads, like the following: Useful Arts, Curiosities, Natural History, Science, Literature, Literary Associations, Juvenile Instruction, News, Travels, Antiquities, Poetry, Music, &c.

The recent multiplication of various publications, particularly of cheap newspapers, of a bad moral tendency, has justly alarmed the friends of virtue, good order and the law: for it is evident that their influence must be extensive in proportion to their circulation; and this is known to be unfortunately great. Too often it is the fact, that even good men who perceive something of their evil tendency, lend their countenance to them not only by purchasing and reading them, but even by admitting them into their families. The excuse has often been made that they are convenient and cheap, and that such publications as they would approve are scarce, or high priced.

It is the great object of the Family Visitor to supply the want complained of; and all the matter it contains, whether original or selected, is designed to attract, instruct and improve. The paper is white, the type clear, and the execution particularly attended to by one of the proprietors, who is a skilful printer. The size is large, each number containing eight quarto; and being wholly occupied with reading matter, to the exclusion of advertisements, affords an unusually cheap, pleasing, and instructive Family periodical.

It was established not without much reflection and preparation, with a view that it should obtain a circulation and a standing in this country, like that which the Penny Magazine has in England; and it may be here observed that while it contains the same number of pages as that work, they are much larger, the typographical execution is carefully attended to, and its contents are especially designed for American readers.

NOTICES OF THE PRESS.

This is the title of a monthly periodical, the plan of which strikes us as excellent, and which is conducted with good judgment and ability. It is in quarto form, each number containing forty pages. The articles are part original and part selected; and they are accompanied by numerous illustrative engravings on wood. These engravings form a prominent and valuable feature of the work. The number now before us contains no less than 23, and they are remarkably well executed.—Boston Courier.

The Family Visitor is the title of a new periodical published monthly in New York, at the moderate price of two dollars and fifty cents per annum, and edited by Theodore Dwight, Jr. Its design, that of uniting articles of general interest to children as well as grown persons, with useful information. It is illustrated by very fair wood cuts; some of which, showing the different varieties of the mulberry, must be valuable; and the typographical execution is better than usual in such works.—Globe.

This work is full of the most valuable and interesting information, arranged under different heads, and illustrated with numerous cuts. The selections are made with superior taste, and discover great industry and tact on the part of the editors. It is somewhat on the plan of the English Penny Magazine, and while much that is heavy and dull in these works is excluded from this, it abounds in more that will please and instruct on such terms as to make it a cheap and desirable family paper.—Chenango Telegraph.

We have received the first monthly number (for January) of this publication. It is got up somewhat in imitation of the English Penny Magazine, containing the same number of pages, though of a much larger size, and executed altogether in a finer style. It is embellished with numerous engravings of a superior order to those generally found in works of this kind. Every thing of a demoralizing tendency is carefully excluded, while all the matter it contains is

designed to improve as well as entertain. The present number is neatly covered with colored paper, and contains much that is pleasing, instructive, and ornamental. We think it cannot fail to prove an agreeable visitor to the family circle. It will make at the end of each year a volume of 464 quarto pages, and considering its beauty and interest, it is certainly one of the cheapest publications to be met with. The price is \$2 50 a year, if paid in advance.—Connecticut Courant.

This publication can be as safely recommended to the good opinion and encouragement of the public, as any that we know of, and if each family would furnish itself with the numbers as they appear, at the end of a year or two it would find itself in possession of a "Library of useful and entertaining knowledge" that will be of great value—and such an one as no family should be without.—N. Y. Gazette.

We have received the second monthly number of "The Family Visitor." It contains a great variety of entertaining and instructive matter, and fully equals the former number in general interest. It is executed with great taste and neatness, and is certainly deserving of patronage.—Patriot & Democrat.

The Family Visitor is a periodical of unusual merit—its style of typography is very neat, richly embellished, and its contents interesting and instructive.—Boston Morning Post.

A splendid monthly Magazine of the quarto size, elegantly printed and richly embellished with appropriate cuts, of which the first four numbers, making one monthly part, stitched and covered, have been shown us. This work we think bids fair to be a valuable addition to our periodical literature.—Christian Advocate and Journal.

We have received the monthly number of this publication for February, which fully sustains the high character of the work, by the interest and variety of its matter, and the beauty of its pictorial illustration.—Congregationalist.

We are highly pleased in the perusal of the contents of this number, and doubt not of its future usefulness. The work is beautifully embellished with a variety of cuts, and its mechanical appearance is superb. The publisher seems to have anticipated the views and wishes of a numerous class of the reading community, and the happy adaptation of the work eminently accords therewith.—Frontier Journal.

A single volume will constitute a cyclopedia of useful knowledge.—Boston Times.

From a hasty glance over their pages, we hesitate not to say that the "Family Visitor" is in every respect equal to the requirements of a patronizing public, and is deservedly meritorious of an extensive circulation. Its articles are well written, each and all of them tending to instruct as well as amuse, and breathing that moral tone which ever beautifies and adorns the productions of well regulated minds. We wish the proprietors success in their enterprise.—Wayne Co. Free Press.

SIXTEEN DOLLARS, remitted free of postage, by any one individual, will procure a set of the CHRISTIAN LIBRARY, together with the BAPTIST ADVOCATE and FAMILY VISITOR, for one year; or \$5.00 for the two last publications.

It is necessary here to state, that no orders for any of the publications issued from the "Baptist Book Room," will be attended to, unless they are accompanied by the necessary remittances. Our terms, in all cases, will be PAYMENT IN ADVANCE.

TO PRINTERS.

THE following reduced prices will hereafter be charged for Printing Types at BRUCE'S New York Type Foundry, No. 13 Chambers st., and No. 3 City Hall Place:

Pica	-	38	cents a pound.
Small Pica	-	40	" "
Long Primer	-	42	" "
Bourgeois	-	46	" "
Brevier	-	54	" "
Minion	-	66	" "
Nonpareil	-	84	" "
Agate	-	108	" "
Pearl	-	140	" "

Ornamental Letter, and other Type, in proportion. These are the prices on a credit of six months; but we wish at this time to encourage short credit or cash purchases, and will therefore make a discount of five per cent. for New York acceptances at ninety days, and of ten per cent. for cash.

We have recently added to our former extensive assortment seventy-five different kinds and sizes of Ornamental Letter, embracing Condensed, Extra Condensed, Outline, Skeleton, Shaded, Ornamental, modern thin faced Black, &c.; 100 New Flowers, and a great variety of Ornaments, forming altogether the most extensive and elegant assortment of Printing Types in the United States, and absolutely an unrivalled one. We also furnish every other article that is necessary for a Printing Office.

Printers of Newspapers who publish this advertisement three times before the first of November, 1839, sending us one of the publications, will receive payment when they purchase from the Foundry four times the amount of their bill.

GEORGE BRUCE & CO.

Sept. 9, 1839.

WANTED.

BY the subscriber, a number of good agents, to circulate by subscription, a very popular work.

GURDON ROBINS, Jr.

Successor to

POETRY.

WATCHING AND PRAYER.

"Watch and pray lest ye enter into temptation."

On watch and pray—thou canst not tell
How near thine hour may be;
Thou canst not know how soon the bell
May toll its notes for thee;
Death's thousand snares beset thy way,
Faint child of dust—Oh watch and pray!

Fond youth—as yet untouched by care,
Does thy young pulse beat high?
Do hope's bright visions, bright and fair,
Dilate before thine eye?
Know these must change, must pass away,
Fond trusting youth—Oh watch and pray!

Thou aged man—life's wintry storm
Hath seared thy vernal bloom,
With trembling step and bending form
Thou art tottering to the tomb—
And can vain hopes lead thee astray?
Watch, weary pilgrim—watch and pray!

Ambition—stop thy panting breath:
Pride—sink thy lifted eye;
Behold the yawning gates of death
Before thee open lie.
Oh hear the counsel, and obey—
Pride and Ambition—watch and pray!

Oh, watch and pray—the paths we tread
Lead onward to the grave;
Go to the tombs, and ask the dead,
Ye on life's stormy wave—
And they shall tell you—even they,
From their dark chambers—watch and pray!

MISCELLANEOUS.

From Captain Mangan's Travels in Chaldea.

THE TOWER OF BABEL.

At daylight I departed for the ruins, with a mind absorbed by the objects which I had seen yesterday. An hour's travel, indulged in intense reflection, brought me to the grandest and most gigantic northern mass on the eastern bank of the Euphrates, and distant about four miles and a half from the eastern suburb of Hillah. It is called by the natives, El Mujellibah, 'the overturned'; also Haroot and Maroot, from a tradition handed down, with little deviation, from time immemorial, that near the foot of the ruin there is a well invisible to mortals, in which those rebellious angels were condemned to be hung with their heels upwards, until the day of judgment, as a punishment of their wickedness. This solid mound, which I consider from its situation and magnitude to be the remains of the Tower of Babel, an opinion likewise adopted by that venerable and highly distinguished geographer, Major Rennel, is a vast oblong square, composed of kiln-burnt and sun-dried bricks, rising irregularly to the height of one hundred and thirty-nine feet, at the south-west; whence it slopes towards the north-east to a depth of one hundred and ten feet. Its sides face the four cardinal points. I measured them carefully, and the following is the full extent of each face:—That to the north, along the visible face, is 274 yards; and to the west 240 yards. The summit is an uneven flat strewn with broken and unbroken bricks, the perfect ones measuring thirteen inches square, by three thick. Many exhibited the arrow-headed character, which appeared remarkably fresh. Pottery, bitumen, vitrified, and petrified brick, shells and glass, were equally abundant. The principal materials composing this ruin are doubtless mud and bricks baked in the sun, and mixed up with straw. It is not difficult to trace brick work along each front, particularly at the south-west angle, which is faced by a wall composed partly of kiln-burnt brick, that in shape exactly resembles a watch-tower or small turret. On its summit there are considerable traces of erect buildings; at the western end is a circular mass of solid brick-work, sloping towards the top and rising from a confused heap of rubbish. The chief material forming this fabric appeared similar to that composing the ruin called Akercouff—a mixture of chopped straw, with slime used as cement; and regular layers of unbroken reeds between the horizontal courses of the bricks. The base is greatly injured by time and the elements; particularly to the south-east, where it is cloven in a deep furrow from top to the bottom. The sides of the ruin exhibit hollows worn partly by the weather, but more generally formed by the Arabs, who are incessantly digging for bricks, and hunting for antiquities. Several of these excavations I entered, and have no reason to suppose they are inhabited by such ferocious animals as the generality of travellers assert. There certainly was an offensive smell, and the caves were strewn with bones of sheep and goats, devoured most probably by the jackals that resort thither in great numbers; and thousands of bats and owls have filled many of these cavities. The natives are very reluctant to follow the visitor into these dens, and dislike remaining near the ruins after sunset, rather from the fear of demons and evil spirits, than from any attack of lions or other wild beasts. Indeed, by their own account there are not a half a dozen lions within thirty miles around Babel; though, about sixty miles below Hillah, on the banks of the river, in a considerable patch of brushwood, those animals are very numerous. It appears that the only risk attendant on entering the recesses in all the mounds, is the liability of being stung by venomous reptiles, which are very numerous throughout the ruins. This circumstance is an apt illustration of the prophecies of Jeremiah. "And Babylon shall become heaps, a dwelling place for dragons, an astonishment and an hissing without an inhabitant." (Jer. chap. ii. v. 27.)

TOKENS OF PERDITION.—The first token of perdition is bad habits; such as profane swearing, drunkenness, uncleanness, associating with loose company, and the like. This is the broad road to perdition. These habits bespeak one already far advanced in the course to ruin—a conscience seared—a soul abandoned of God. They harden the heart, grieve the spirit away, remove from all the means of salvation and betoken a rapid approach to that moment when the measures of iniquity shall be full.

The next token of perdition is that display of

character which betrays a false hope and a false profession. I believe there is no instance recorded in the Bible, of a sinner's being rescued from a false hope, unless it was founded on the belief of a false religion. In the short period which I have had to make my observations, I recollect very few instances of persons apparently renewed after they had settled down for years upon a false hope, and with that hope had joined the church. Indeed I recollect but one. I would rather undertake to convince ten infidels, than to demolish one false hope entrenched behind the pale of the church. It is easy to shake the hope of a humble Christian; but to tear away the confidence of one who makes hope his God instead of making God his hope, is a task too mighty for an arm of flesh.

The display of character which bespeaks a false hope and a false profession, indicating perdition, is hatred of the truth—hatred of pungent, searching, soul-humbling preaching—unwillingness to see displayed those parts of the divine character and government which are most grating to the carnal heart—a proud worldly spirit which refuses to come out from the world and adopt the simplicity and humility of a little child.—*Dr. Griffin.*

But Peter rehearsed the matter from the beginning;—and expounded it by order unto them.—Acts xi. 6.

"I don't know," said a gentleman to the late Rev. Andrew Fuller, "how it is that I can remember your sermons better than those of any other minister, but such is a fact." "I cannot tell," replied Mr. Fuller, "unless it be owing to simplicity of arrangement; I pay particular attention to this part of composition, always placing things together which are related to each other, and that naturally follow each other in succession. 'For instance,' added he, 'suppose I were to say to my servant, 'Betty, you must go and buy some butter, and starch, and cream, and soap, and tea, and blue, and sugar, and cakes,' Betty would be very apt to say, 'Master! I shall never be able to remember all these.' But suppose I were to say, 'Betty you know your mistress is going to have some friends to tea to-morrow, and that you are going to wash the day following; and that for the tea party, you will want tea, and sugar; and cream and cakes, and butter; and for the washing, you will want soap, and starch, and blue;' Betty would instantly reply, 'Yes master, I can now remember them all very well.'"

REPOSING IN HOPE.—The tranquility of a mind, gradually reposing in the dearest hopes of a better world, is an enjoyment that cannot be purchased at too dear a rate. It is not easy sufficiently to value the peaceful close of a busy life, provided that repose is founded on the right views of Christian hopes, looking beyond the grave: the mist of doubt and perplexities dissipated in the meridian splendor of the gospel truth; the storms of life softening into silence; the delirium of pleasure and the dreams of dissipation fled, and the freed mind resigned to the dictates of reason; and the wounds of conscience cured by the balm of eternal love; the heart, lacerated by the loss of those once so dear to us, patiently waiting in full expectation of re-union never more to be broken; every angry passion hushed into peace; the evils of life sunk into resignation to the divine will; the fervent desires of the renovated heart approaching to the verge of never-ending enjoyments, and the whole soul reposing on the bosom of a Saviour's love.

OUR BLESSINGS MORE THAN OUR CROSSES.—Consider that our good days are generally more in number than our evil days, our days of prosperity (such, I mean, as is suitable to our condition and circumstance) than our days of adversity. This is most certain, though most of us are apt to cast up our accounts otherwise. How many days of (at least competent) health we enjoy for one day of grievous sickness! How many days of ease, for one of pain! How many blessings for a few crosses! For one danger that hath surprised us, how many scores of dangers have we escaped, and some of them very narrowly! But, alas! we write our mercies in the dust, but our afflictions we engrave in marble; our memory serves us too well to remember the latter, but we are strangely forgetful of the former.—And this is the greatest cause of our unthankfulness, discontent and murmuring.—*Bishop Bull.*

POSITIVE PRECEPTS.—"All positive precepts, depend upon the will of God, which ought always to be obeyed when it can, and when it cannot, nothing can supply it, because the reason of it cannot be understood. All positive precepts that depend upon the mere will of the lawgiver, admit no degrees, nor suppletory and commutation, because in such laws we see nothing beyond the words of the law, and the first meaning, and the named instance; and therefore it is that in *individuo* which God points at, it is that in which he will make the trial of our obedience; and it is that in which he will so perfectly be obeyed, that he will not be disputed with or inquired of why and how, but just according to the measures there set down; so, and no more, and no less, and no otherwise. For, when the will of the lawgiver is all the reason, the first instance of the law is all the measure, and there can be no product but what is just set down. No parity of reason can infer any thing else; because there is no reason but the will of God, to which nothing can be equal, because his will can be but one."—*Jeremy Taylor.*

THE HIGHEST PATTERNS.—As it will raise our endeavor high, to look on the highest pattern, so it will lay our thoughts low concerning ourselves. Men compare themselves with men, and readily with the worst, and flatter themselves with that comparative betterness. This is not the way to see our spots, to look into the muddy streams of profane men's lives; but look into the clear fountain of the word, and there we may both discern and wash them. Consider the infinite holiness of God, and this will humble us in the dust. When Isaiah saw the glory of the Lord, and heard the Seraphim cry, 'Holy, holy, holy,' he cried out of his own and the people's unholiness, 'Wo is me, for I am undone, for I am a man of unclean lips; for mine eyes have seen the King, the Lord of Hosts.'—*Leighton.*

MORE THAN A MATCH FOR A ROBBER.—"In a Persian apologue, the lesson and benefit of sincerity are beautifully taught. A mother, in giving her son forty pieces of money as his portion, made him swear never to tell a lie, and said, 'Go my son, I consign thee to God, and we shall not meet again until the day of judgment.' The youth went away, and the party he traveled with was assaulted by robbers. One fellow asked what he had got, and he said, 'Forty dinars are sewed in my garment.' He laughed, thinking he jested. Another asked the same question, and got the same answer. At last the chief called, and asked him, and he said, 'I have told two of your people already that I have forty dinars sewed up in my clothes.' He ordered the clothes to be ripped open, and found the money. 'And how came you to tell this?' Because, the child replied, I would not be false to my mother, to whom I have promised never to tell a lie."—"Child, said the robber, art thou so mindful of thy duty to thy mother, at thy years, and am I insensible at my age of the duty I owe to my God? Give me thy hand that I may swear repentance on it." He did so; his followers were all struck with the scene. "You have been our leader in guilt, said they to the chief, be the same in the path of virtue;" and they instantly made restitution of spoils, and avowed repentance on the hand."—*Dr. Belfrage.*

A HINDOO FEMALE HAPPY IN THE KNOWLEDGE OF CHRIST.—The Rev. Eustace Carey, a missionary returned from India, relates a pleasing anecdote of a native Christian. To his inquiries respecting the state of her mind, she replied,—"Happy! Happy! I have Christ here," laying her hand on the Bengalee Bible; "and Christ here," pressing it to her heart, "and Christ there," pointing towards heaven. Happy Christian, to what ever part of the universe she might be removed, the Lord was with her.—*Anecdotes by London Tract Society.*

AN IMPROVED SYSTEM OF ARITHMETIC.

FOR THE USE OF SCHOOLS AND ACADEMIES.

BY J. OLNEY, A. M.
THIS work, greatly enlarged, improved, and stereotyped, has just been published by Canfield & Robins, and is for sale by the Publishers and the Trade, in Boston, New York and Philadelphia, and Booksellers generally. The following are among the recommendations of this work, recently received.

"STONINGTON, July 14, 1839.
"This is to certify, that I have examined Olney's Arithmetic, and consider it better calculated to facilitate the progress of scholars in this branch, than any other work I have seen; and shall introduce it into my school as soon as practicable. The improvements in this work are numerous and important. I can therefore cheerfully recommend it to the attention of Teachers, and all who feel an interest in the improvement of our Schools."
B. F. HEDDEN,
Teacher of the Public School, Mystic Bridge, Stonington, Conn.

"PORTERSVILLE, July 17, 1839.
"Having partially examined Olney's 'Improved System of Arithmetic,' I can say that so far as I have examined, I think the work far superior to any other with which I have become acquainted; and I intend to introduce it into the School under my charge as soon as practicable; and would cheerfully recommend it to Teachers and others engaged in promoting education."
DUDLEY A. AVERY,
Teacher of the Public School Portersville, Conn.

"STONINGTON, July 16, 1839.
"This may certify that I have examined a system of Arithmetic by J. Olney, A. M., and consider it superior to any similar work that I have seen. It embraces many improvements, among which is a new method of extracting Roots, which saves an abundance of labor, both of teacher and scholar. It is my intention to introduce it into my school at the earliest opportunity; and I can cheerfully recommend it to the attention of others."
LATHROP W. WHEELER,
Principal of Select School, Stonington Borough, Ct.

"STONINGTON, July 16, 1839.
"Having recently had opportunity to examine a system of Arithmetic by J. Olney, I am pleased to say that I can accord to it my unqualified approbation. It possesses many and decided improvements over those already in use; as it contains some things entirely new, and simplifies and abridges some rules which have been both tedious and perplexing. It is just such a work as is needed in our Schools, and will be found an invaluable acquisition to our primary books. I have had occasion to instruct in almost all the systems now used, and think this should, as I hope it speedily will, take the place of them all."
EBENEZER DENISON, Jr.,
From Dr. D. S. Hart, an eminent Mathematician.

"STONINGTON, July 16, 1839.
"I have cursorily examined Olney's 'Improved System of Arithmetic,' lately published, and am highly pleased with the arrangement of the subjects, and the familiar and clear illustration of some of the more difficult parts. Especially worthy of notice is the method of extracting the Cube, and other Roots. This method was originally applied to the solution of Cubic and higher equations, by Messrs. Atkinson, Homer and Holdred, who discovered it independently of each other. It has never, to my knowledge, been applied in any Arithmetic to the extraction of the Cube, and higher Roots, previous to its insertion in Mr. Olney's. This fact gives this work a great advantage over all others on the subject, and entitles it to universal introduction into our Schools. The rule for finding the least common multiple, is the only one which will hold good in all cases; and though well known to Algebraists, it is surprising that it should so long have escaped the notice of writers on Arithmetic. On the whole, I can cheerfully recommend this work to all teachers and others concerned in the education of youth, as the best system of Arithmetic yet published, and heartily wish its adoption into our Schools."
DAVID S. HART.

"NEW LONDON, July 19, 1839.
"I have had opportunity but for a cursory examination of Olney's 'Improved System of Arithmetic,' yet feel prepared to express a decidedly favorable opinion of its merits. Among many excellencies which it has in common with other similar treatises of deserved reputation, are some peculiar to itself, such as the clear analysis from which is deduced the rule of operation in the solution of problems, the demonstration of the ground rules, &c., which entitle it to the very favorable consideration and patronage of the judicious public."
J. E. WOODWORTH,
Teacher of New London Grammar School.

"NEW LONDON, July 19, 1839.
"From a partial examination of Olney's System of Arithmetic, I think it admirably adapted to the capacities of children and youth, and the plan of the arrangement is, I think, calculated to supercede the necessity of smaller mental, as well as other Arithmetics in our public schools. I design to introduce it as fast as opportunity may permit."
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Teacher of New London Public School.
CANFIELD & ROBINS.
Hartford, Aug. 1, 1839.

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CONNECTICUT COMMON SCHOOL JOURNAL.

PROSPECTUS TO VOL. II.

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TERMS.

The Connecticut Common School Journal will be issued every month, making at least twelve numbers in the year, including title page and index. Each No. will contain 16 quarto pages, and the twelve numbers will make a volume of 192 pages, which will be equal to 500 octavo pages.

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50 "	50 "	25 00

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All orders for the Journal may be addressed, post paid, to CASE, TIFFANY & Co., printers.

TO THE PUBLIC.

After much hesitation, the Secretary of the Board has undertaken the labor and responsibility of conducting the Journal for another year, as well as of discharging the other duties imposed by law and the Board upon this office. He deems this periodical, humble as it is in its pretensions, too important an auxiliary in the work of "increasing the interests and promoting the usefulness of common schools," to be abandoned until the experience of another year shall demonstrate that the enterprise to which it is exclusively devoted, is the only one which cannot enlist a sufficiently generous and general co-operation to sustain it. The terms for this year are advanced. The reason is, that it cannot be sustained at the former price. It remains to be seen, whether out of the three or four thousand teachers engaged in the public and private schools of the State—the seven or eight thousand officers employed in the administration of the common school system—the parents of the eighty-five thousand children, a large majority of whom are dependent on the common schools for all the early instruction they will receive—and the "noble army" of philanthropists and christians who contribute willingly, from year to year, many hundred thousand dollars, and what is far better, their personal co-operation, to carry forward other good causes—in fine, whether out of all the professed friends of education, patriotism, benevolence and religion, with which the State abounds, a sufficient number will subscribe for the Journal to defray the expenses of publication, and extend its circulation into every school district.

As this is the only occasion on which this subject will be referred to, the individual entrusted with the management of the Journal would respectfully remind those who have kindly pledged their assistance in extending its circulation, that now is the time to do so. Let those who have professed themselves ready to share the risk of such an enterprise, assume it now. Let those who are willing to place the Journal in the hands of those who are not prepared, or do not feel able to pay for it at this time, forward their orders now. Let such teachers, and others who are willing to communicate the results of their experience or reflections in any department of popular education, commence their labors now. The experience of the past proves that the real friends of this cause will act promptly.

Notice.

BY order of the Court of Probate for the District of Mansfield, will be sold at public vendue, all the Real and Personal Estate of James N. Waters, late of Mansfield in said District, deceased, at the late dwelling house of said deceased, in said Mansfield, on the 9th day of September next, at one o'clock in the afternoon.

ELIAHAR BENNETT, Administrator.

Mansfield, August 21, 1839.

At a Court of Probate holden at New Hartford within and for the District of New Hartford, on the 6th day of August, A. D. 1839.

Present—ROBERT H. MILLS, Esq., Judge. Samuel Barber, administrator on the estate of Hiram Barber, late of New Hartford in said District, deceased, having exhibited his account of Administration on said estate, by which it appears that the debts and charges amount to the sum of twenty-nine hundred and five dollars, and seventy two cents, and the personal property inventoried to the sum of four hundred ninety three dollars, and fifty cents, making an excess of debts and charges over the personal estate, the sum of twenty-four hundred and twelve dollars, and eighteen cents, which account is allowed—now moves for an order to sell the real estate—Whereupon this Court doth authorize and direct said administrator to sell, either at public or private sale, and in such manner as will least injure the heirs, so much of the real property of said estate, subject to widow's right of dower, as will raise the said sum of twenty-four hundred twelve dollars, and eighteen cents, with incident charges of sale, first giving at least thirty days notice of the time and place of the proposed sale, by advertising in a newspaper published in Hartford and by posting on the public sign-post nearest the estate to be sold, and within the same town, and make return to this Court, to whom sold, and for how much, with the expenses of sale.

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STAMMERING CURED.

THE following communication is from the Rev. Wm. R. Dewitt, D. D., Harrisburg, Pa. Messrs. Editors:—Your paper, some time since, contained a notice and recommendation of the institution of Mr. D. F. Newton, for curing impediments in speech, No. 41, North 8th street, Philadelphia.—Two youths of our town, Augustus Burner and Joseph Douglas, both afflicted with serious impediments in their speech, were sent down to Mr. Newton, and continued the usual length of time. These young gentlemen returned several weeks since. They have not been heard to stammer once since their return, by those most constantly with them. They converse freely on every subject. Both have declined publicly:—one before quite a large assembly, and was distinguished for the clearness and distinctness of his articulation, and the force and propriety of his elocution. We unite in earnestly recommending Mr. Newton's institution to all afflicted with impediments in their speech.

Harrisburg, Jan. 29, 1839.

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